

The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

Chillingworth.

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For the Gospel Messenger.

SERMON

On Colossians i. 23.

Concluded from page 324.

IN the warfare between the flesh and the spirit; between passion and duty; the Gospel promises us divine assistance, and assures the pious of victory.

When we examine into the nature of man, we discover that he is composed of two parts, of matter and of spirit; that the one is contrary to the other; that the flesh lusteth against the spirit, and the spirit against the flesh. When we investigate his history, we find that man is, by nature, a frail being, and perpetually exposed to error. In the common transactions of life, business ensnares him, and pleasure beguiles him. Success engenders pride, and disappointment excites envy. Temptations, in short, besiege him on every side. They approach him on one occasion, in such Circean forms, and with such a Syren voice, that he often falls, unawares, a victim to their snares. On another occasion, so violent are their assaults upon his weak and feeble constitution, that they triumph over his sober resolutions and fixed purposes. This is an acknowledged truth. It did not escape the observation of an Indian. Many have therefore concluded, that temptations are irresistible; many, that human nature is too feeble to encounter them suc-

cessfully. This persuasion has made many an unenlightened and unwary soul, doubtful of the possibility of salvation, and has deterred many from attempting to withstand the power of sin, and to "fight the good fight of faith." Lamentable, indeed, is this condition. But happy are we, for Christianity assures us that we shall not want the means, if we will employ them, to overcome temptations; that we need not fear defeat, if we will use the weapons, which a gracious God has put into our hands. These are the words of inspiration that "no man is tempted of God: for God cannot be tempted of evil; neither tempteth he any man: but every man is tempted when he is drawn away of his own lusts and enticed: that whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith: that, resist the devil and he will flee from us; that, by the shield of faith we shall be able to quench all the fiery darts of the wicked; that our heavenly Father will give the Holy Ghost to them that ask him; and will by the operations of this power upon our minds, help our infirmities, and grant us according to the riches of his glory to be strengthened with might in the inner man; that the Lord knoweth how to deliver the godly out of temptations, and that God, who is faithful, will not suffer us to be tempted above that we are able, but will, with the temptation, also make a way to escape, that

we may be able to bear it." (James i. 13, 14. 1 John v. 4. James iv. 7. Rom. viii. 26. Eph. iii. 16. 1 Cor. x. 13.) These are the comfortable revelations of our holy religion. This is the solid ground on which Christianity assures her disciples that they stand. Of this important information the heathen was ignorant. For, to use the language of a celebrated Prelate of our mother Church, (Bp. Porteus, vol. i. p. 52.) "The gross depravity of mankind before the publication of the Gospel, too plainly showed the weakness of human nature, when left to itself; and evinced the absolute necessity of some extraordinary support. To give us this support, and to guide our steps aright amidst the snares and dangers, that every where surround us, our Redeemer came from heaven; and it is the peculiar glory and privilege of Christianity, that it is the only religion, which ever did, or could, propose sufficient motives, and afford sufficient helps, to fortify its disciples, against the allurements of sin, and to keep them unspotted from the world." Let us, therefore, "continue in the faith grounded and settled."

I have now endeavoured to show you, in several respects, the internal superiority of the Christian religion to every other system. Numerous are the other intrinsic excellencies, which might be adduced. But as I purpose to close the subject in this discourse, I shall not now take notice of them. I will, however, proceed to offer in favour of the exhortation of the text, one brief consideration of an external nature, drawn from the incapacity of men, in general, to examine and understand the metaphysical reasonings of the old schools.

We have already seen that the subjects of moral science are very numerous, in which the ancient philosophers were completely bewildered; and that of many they were entirely ignorant. But many parts they did also, in a sufficient degree, understand.

It is not our design nor our wish, to depreciate the learning or the abilities of the departed sages of antiquity; but to deduce from the small success, which resulted from the labours of such powerful and acknowledged abilities, the invaluable treasure conveyed to us by Jesus Christ in the Gospel. With this view, I would proceed to observe, that they were never able to explain the will of God in matters of morality, and to enforce the obligations of virtue so clearly and distinctly, as to carry conviction to every bosom. This lamentable state of things, sprung from the nature of their writings; and the glimmering light, which they had to guide their own steps. The metaphysical reasoning, by which they were able to deduce the will of God, was inaccessible to the understanding of the generality of mankind. It required such opportunities of study, and such nice discrimination of judgment, as few men had the felicity to possess. All those volumes of antiquity, which contain inexhaustible stores of moral science, Cicero himself allowed to be calculated rather to afford amusement to the leisure hours of the philosopher, than to dispense utility to the world. For he observes that "the study and knowledge of philosophy is unavoidably confined to a few judicious personages and that it naturally eludes the grasp of common intellects." The larger portion of mankind are unable to judge of the strength of abstract reasoning. They cannot comprehend subtle distinctions. They would, therefore, naturally, suspect some fallacy in those arguments, which tended to establish some precept; that opposed the advancement of their interest; that thwarted their inclinations; that restrained their passions; and that repressed the indulgence of their favourite sins. Origen, accordingly, observes: "none but men of parts and learning, of study and liberal education, have been able to profit by the

sublime doctrine of Plato: or by the subtle disputations of their schools."

Add to this, again, that they never could frame any regular, coherent, complete system. "The truths which they taught, were, as Father Justin observes, single and scattered, accidental, as it were, and hit upon by chance, rather than by any knowledge of the true state of things; and, consequently, less universally convictive." This is the cause of our finding no less than two hundred and eighty opinions maintained by different philosophers on one and the same subject. This difference of opinion must have distracted the young disciple. Could such a philosophy have the least influence upon the hearts and manners of the generality of mankind? Was not this a deplorable state for the moral world to exist in? Could not the evil be remedied? Yes, Christians: thanks be to God! He has given us a remedy in the religion of his son Jesus Christ. To every soul under heaven, the precious gift is offered, accept it, and out of darkness there ariseth light. In the Christian religion every one will find his duty clearly and plainly laid down, to every degree of intellect its precepts are intelligible. Are there then no abstrusities in the Christian Scriptures? Far be it from me to say so. Let me, therefore, discriminate and explain. All that I mean to say, is, "that most of the doctrinal parts of scripture are far from being obscure, in those points especially, whose knowledge relates to our salvation. The doctrine of the incarnation of Jesus Christ, and his sufferings for the sins of the world; the doctrine of future rewards and punishments; the necessity of repentance and a good life, in order to salvation; the common precepts of morality, and those other improved ones of peaceableness, humility, self-denial, and many more, are so plainly delivered, and over and over again repeated, that words cannot make

any thing more intelligible, more express." If we examine into the nature of those abstrusities, which are contained in the sacred volume, we shall discover that, they arise from the sublime and supernatural objects, which are treated of: that the imbecility of man's understanding is the real cause of the difficulties, and that the exalted nature of the subject would admit of no greater perspicuity. Could we expect clearness, or facility of comprehension in those passages, which relate to the doctrine of the Holy Trinity; or the eternal generation of the Son of God; in those passages, which speak of the nature of angels, whose being and operations are above the compass of our understandings; in those which prophesy future events, which manifestly at the time, must be related in dark and obscure language; in those, which contain descriptions of the future world, of which, man in this imperfect state can have no adequate conceptions? When the Saviour spoke of being born again of water and of the spirit, a master in Israel could not comprehend his meaning; how can these things be? The same question is still asked by many, who would be wise above what is written; who, though they cannot explain the germination of the seed in the earth, nor the power of volition over the motions of their own body, think they can comprehend, and should have been made acquainted with, the spiritual modes of existence of that divine nature, whose face no man can see and live. Much more might be said to illustrate the perspicuity of the scriptures, in those parts which relate to the moral and religious duties of man; but it is not thought to be necessary. I shall, therefore, now bid farewell to the text. But let us not, my friends and brethren in Christ, bid a lasting adieu to the subject. Let us cultivate an intimate acquaintance with it. Let us reflect upon it in private, and at proper

seasons discourse with our friends about it. Let us seriously reflect on the flood of light, which the Gospel has poured upon the whole subject of religion; on the being and attributes of God; on the subject of repentance; on the doctrine of a divine providence; on the assurance of the efficacy of prayer; on the future life and on immortality; on morality; on the promise of divine assistance, and the assurance of success in our struggles with the world, the flesh, and the devil. Then cast your eyes to the darkness, and gross darkness which covered the heathen world. Let us then, to testify our love to God, and our gratitude to Christ, "continue in the faith grounded and settled, and be not moved away from the hope of the Gospel." If, my brethren, you will obey this exhortation of the Apostle in its full latitude, you need not look forward to the awful day of judgment with fear and trembling. If you have that faith, which is not a bare assent to the truth of revelation; but is fruitful in every good work; if it make you to relieve the poor and needy, and to visit the widow and the fatherless in their affliction, and to keep yourselves unspotted from the world, you need not sorrow as those who have no hope; then may you have confidence towards God. For faith like this will, through the merits of the Saviour, secure your entrance into that house not made with hands, eternal in the heavens. In the words immediately preceding the text, the Apostle makes this declaration: "and you that were some time alienated, and enemies in your mind by wicked deeds; yet now hath he reconciled in the body of his flesh, through death, to present you unblameable and unreprouable in his sight, if you continue in the faith grounded and settled, and be not moved away from the hope of the Gospel." Do you value the future condition of your souls, do you desire to obtain that felicity, which a

father of mercies and a God of comfort, has promised to those who obey him through faith in his Son; do you anxiously desire that crown of glory that fadeth not away; would you enter into that rest which remaineth for the people of God? I entreat you to "continue in the faith grounded and settled," which ye have heard, and which was preached to every creature under heaven.

For the Gospel Messenger.

ON THE MINISTRY AS A DIVINE INSTITUTION.

No. VII.

CHAPTER IV. *continued.*

MINISTRY UNDER THE GOSPEL.

AN imparity in the Ministerial Office, as established by our blessed Saviour, may be seen in another fact. Besides the twelve Apostles, our Lord appointed seventy disciples, on whom he conferred extraordinary powers for the exercise of the Ministry;^a yet, upon none of these did he confer the ordaining power. Their commission was merely personal. No authority was given to *them*, to continue the sacred office, by the appointment of others, as was given to the eleven *Apostles*. These alone, had this authority, and the seventy had it not. Here, then, are Ministers with the ordaining power, and others without it. It does not appear that, in conferring this power on the Apostles alone, the Saviour was restricted in his choice by the want of disciples, for we find that, after his resurrection, "he was seen of above *five hundred* brethren at once."^b There is another proof that the Ministerial Office can exist, without the ordaining power. The power to ordain was, as we have seen, *conferred* on the Apostles. *They had it not by virtue of the Ministerial Of-*

^a Luke x. 1—21.

^b 1 Cor. xv. 6.

fice, but by the actual appointment of Jesus Christ. They had been called Apostles for three years, before this power was given to them. The ordaining power, therefore, is not inherent in the Ministerial Office, but belongs to that portion of it to which it was committed by the great Head of the Church.

St. Paul was not among the Apostles when they received the commission to ordain; for he was not converted to the Christian faith, until a year *after* that commission was given.^c St. Paul was a solitary exception to the course pursued by our Lord, in calling the rest of the Apostles, and giving them the Ministerial powers at three different times. This, therefore, can be no example to the Church. When *we* can *prove* such a direct and miraculous call to the Ministry, as St. Paul, the audible voice of the Saviour will be to us, in place of ecclesiastical ordination. But until we can do this, we must be content to follow the example which our Lord himself has set us, and the practice pursued by the Apostles, after his ascension. St. Paul, though miraculously called, at once, to the highest office of the Ministry, was not permitted to enter upon its duties, without the intervention of the Church. This is the visible, and the appointed source, of ecclesiastical authority in the new, as it was in the old testament Church. An outward ordination in both was necessary. The Levites, though devoted to the service of God from the moment of their birth, by the divine command, were yet ordained to their office when they were at the proper age to enter upon its duties.^d So our blessed Lord sent Paul to Ananias, that by the imposition of this Minister's hands, he might be restored to his sight, receive the miraculous gifts of the Holy Ghost, and be admitted into communion with the visible

Church.^e Notwithstanding his own direct call from Christ, St. Paul was convinced, that when the Church ordains its Ministers, it must be done in conformity with the order established by divine authority. In his Epistle to the Corinthian converts, he expressly states that, there are *three* orders of Ministers in the Christian Church. "God hath set some in the Church, *first* Apostles; *secondarily* Prophets; *thirdly* teachers." And that the Ministerial Office might not be confounded with the *evidences of the validity of the Ministerial commission*, he adds, "*after that*, miracles, then gifts of healings, helps, governments, diversities of tongues."^f The possession of these miraculous powers, was necessary in the early ages of the Church, to prove that the Ministerial commission was derived from God, and not from man.

And again. When writing to the Ephesian converts, St. Paul uses nearly similar words, to show that the Ministerial office consists of three orders. He first shows the unity of the Church. "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."^g Then he states the Ministry. "And he gave some, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."^h It must here be remarked that, the Apostle does not say, *and some, pastors; and some, teachers*; as he did in naming the Apostles, prophets, and evangelists; but he uses the conjunction *kai* to denote the union of the office, *tous de poimenas kai didaskolous*. Now, about the *Apostles*, there is no question. They constituted the highest order of the Ministry. The *prophets*, who are next named, appear to have been persons inspired for particular purposes, as Agabus,

^c Acts ix. 1—23.
end.

^d Num. viii. 5 to

^e Acts ix. 1—19.

^g Eph. iv. 4, 5, 6.

^f 1 Cor. xii. 28.

^h Ibid. 11.

Acts xi. 27, 28. xxi. 10, and did not compose a part of the regular Ministry. The *Evangelists* were Ministers; and so were the *pastors and teachers*, i. e. men who not only took the pastoral care of, but fed, or instructed, the flock committed to their care. After this, the Apostle mentions the purpose of the Ministerial appointment; viz. "For the perfecting of the saints, for the work of the Ministry, for the edifying of the body of Christ."ⁱ Here, then, we have the Apostles, Evangelists, and Pastors, three orders of Ministers, for the instruction and edification of the people of God.

The same Apostle gives us further evidence of an imparity in the Ministry, in his Epistle to the Church at Philippi. "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Jesus Christ, which are at Philippi, with the Bishops and Deacons."^k Now here is St. Paul, one of the highest order of the Ministry; next the Bishops, as the Presbyters were called during the life of the Apostles, and then the Deacons. And these three Ministerial orders are plainly distinguished from the "saints," who composed the congregation of believers. And again. St. Paul says, "I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow soldier, but your messenger," or rather, "*apostolon*," *Apostle*.^l St. Paul was imprisoned at Rome, and Epaphroditus was the bearer of some contributions to him from the Church at Philippi, and, therefore, he might be strictly called a messenger. But it evidently appears, that he was invested with some spiritual commission; for he was "a companion in labour, and fellow soldier with the Apostle; and the Apostle's labours and warfare were spiritual. And St. Paul desires the Phi-

lippians to receive him in the Lord with all gladness; to hold such in reputation; because for the work of Christ, he was nigh unto death."^m It is, therefore, probable, that he was invested by St. Paul, with the superior ecclesiastical commission, and was the Apostle, or Bishop, of the Philippians; *umon de apostolon*. With this explanation, we can understand the Apostle's meaning, when he says that, "he supposed it necessary to send" Epaphroditus to the Philippians; for as he was sent by the Church at Philippi, they would not have been surprised by his return; but as he returned invested with high ecclesiastical authority, it was necessary that the Apostle should acquaint them of the circumstance.

It is so entirely impossible to get rid of the evidence for the three orders, as described in scripture, that even the learned Presbyterian commentator, M^r Knight, names them in the place under consideration. "The brethren at Philippi having heard of their spiritual father's (Paul's) imprisonment at Rome, sent Epaphroditus," &c. and a little further he says, "the bishops, likewise, and deacons, (of whom it seems there were several now in the Church,) showed equal forwardness," &c.ⁿ Here are the three distinct orders. The Apostle St. Paul; the Bishops or Presbyters; and the Deacons. It is in vain to contend against truth. *Magna est Veritas et praevalabit*.

The three orders may again be seen in the Acts of the Apostles. St. Paul and St. Barnabas, "ordained elders, in every Church;"^o and the Apostles ordained seven deacons.^p Here were the ordaining power in the superior order of the Ministry, and the Presbyters and Deacons, whom they ordained.

And again. The imparity in the

ⁱ Eph. iv. 12.
^l Phil. ii. 25.

^k Phil. i. 1.

^m Phil. ii. 29, 30.
ⁿ Macknight's Epistles, pref. to Phil. ii. p. 466. Lond. 1816.
^o Acts xiv. 19—24. ^p Acts vi.

Ministry is seen in the fact, that after the Samaritans had been converted and baptised by Philip, the Deacon, the Apostles sent Peter and John, two of their own body, to confer the rite of Confirmation.^q This unquestionably proves, that one of the orders of the Ministry did not possess what another did.

After the Apostles were invested with authority to perpetuate their own order, as well as to ordain to the other Ministerial Offices, their first care was to fill up the vacancy in their own body, occasioned by the apostacy and death of Judas Iscariot. After solemn prayer to God, that he would direct their choice, "they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the Apostles."^r This is conclusive evidence, that the Apostles did not understand our Lord's declaration to be "with them always, even unto the end of the world," to mean, that he would be with the *eleven* only; but that he would be present in spirit and in power, with them, and their successors in the *Apostolical Office*, for ever. And it likewise proves, that the succession of the Apostolical Office is necessary for the perfection of the Church of Christ. The office to which Matthias was elected, is called by St. Luke, a Bishopric.^s

The meaning of our Lord's declaration, as thus explained, is confirmed by a similar mode of speech used by St. Paul, in his charge to Timothy. "I give thee charge," says the Apostle, "in the sight of God, who quickeneth all things, and before Jesus Christ, who, before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, *until the appearing of our Lord Jesus Christ.*"^t Now we may fairly presume, that St. Paul did not believe that Timothy

would live until the day of judgment; and, therefore, we may reasonably conclude, that he gave this charge, through Timothy, to the Episcopal office which he held, and which, the Saviour declared, should continue, "even unto the end of the world." The Church established according to the will, and the directions of Christ, is the object of his continual Providence; and as it "is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone"—the gates of hell shall not prevail against it."^u

A PARISH MINISTER.

For the Gospel Messenger.

ON THE HYMNS

*Established by the Conventions of 1789
and 1808.*

THE last General Convention (1823, Journal pp. 16. 64.) having appointed a special Committee, on the subject of the Psalms and Hymns—even the desultory and occasional observations of one, who is not called to the examination of the subject, may be useful. We shall endeavour, therefore, to present concisely, without much regard to order, as unnecessary in this matter, some remarks, on several Hymns in the present Collections. As our object is not to write an essay on sacred poetry, but simply to communicate observation, from time to time, entered in our Note Book, we shall proceed to lay them before the readers of the Gospel Messenger, in the hope that we may render some service, however trifling, to the Committee; but more especially, that others may be induced to give their views, systematically, and more at large.

Hymn 42. This hymn furnishes several instances of awkward phraseology, which may be easily remedied.

^q Acts viii.

^s Acts i. 20.

^r Acts i. 15 to end.

^t 1 Tim. vi. 13, 14.

^u Eph. ii. 20.

^w Matt. xvi. 18.

Such ought never to be tolerated, for the sake both of the poetry and the music. Facility of pronunciation is an important matter in singing, more than in reading. A hiatus, a long, instead of a short syllable, &c. &c. spoil the beauty of many a line of poetry, and the harmony of vocal music. When the choir are labouring through a line, because of some awkward phrase, or unmanageable word, every one must be sensible, how much it is impaired, whether we regard individual feeling, or general effect. It is like a false step, or an awkward posture, whilst we are walking with a regular motion. These remarks apply to many of the hymns, but, incomparably oftener to the version of the psalms used in our churches. A few examples only shall be here noticed, beginning with this hymn.

Hymn 42, v. 1, l. 2. "T'ensure" is not only very bad, but very unnecessary: "to win" is equally good, as to the sense, and decidedly preferable as to the verse.

V. 2, l. 2. "To 'scape" should be "to flee," as equally intelligible and more easy of pronunciation, as well as more musical. If "to fly," in the latter part of the line, be an objection, on account of similarity and alliteration, (viz. "flee," "hell," "fly," "heaven,") let "rise" be substituted.

V. 1, l. 3. "Holds out" may be advantageously dispensed with, as being a homely expression, and the line will be improved in strength and ease, by reading thus: "And while the lamp of life shall burn."

V. 5, l. 1. This line is very awkward and heavy. It should be, "O! then what I design to do." The next line it seems to us would be much improved by changing "my hands" to "my soul;" and "your" to "thy."

Our hymns furnish repeated instances of modes of expression, from a single word to an entire line, so unseemly as to call off the attention, from the thoughts, to the words, in

which they are clothed. The language of sacred poetry, should be as far from awkward, uncouth, harsh phraseology, as from pedantry, or rhetorical flourishes. Simplicity and ease should be continually kept in view; for the mind if possible, should be engrossed by the ideas, so as in a manner scarcely to notice the words. Let us now advert to some other hymns in which the same objections exist, as those, which have been already mentioned, in reference to the 42d

Hymn 30, v. 2, l. 1. Come "drop a tear or two." The expression "or two," is an affront to good sense and correct feeling, no less than to poetry, and is absolutely intolerable. We would rather discard the whole hymn, than be compelled to retain these words.

Hymn 39, v. 4, l. 2. "When he please" is hardly to be surpassed any where, for its awkwardness. The structure of the whole verse must be altered, to remove this unseemly phrase.

V. 4, l. 4. "Manages the seas" is in bad taste, as well as awkward and degrading.

V. 5, l. 4. "To carry" is as worthy of condemnation, as any phrase already noticed.

V. 6, l. 4. "Drink endless pleasures in." The last word is a sacrifice of sense and expression to the rhyme.

V. 8, l. 1. "Men of grace" is unusual and incorrect; it should be "children of grace," or "heirs of grace."

V. 10, l. 3. "We're marching thro' Immanuel's ground." "We're" is certainly inadmissible, at any time, but in the most careless and common conversation. The line should read, "We march thro' our Immanuel's ground." "Ground" is bad; but the rhyme requires it.

Hymn 44, v. 10, l. 3. Every one must be sensible, whether in reading or singing, that "ye" is not only use-

less, but positively bad. The line is complete without it, and the measure is very sensibly improved, by its omission.

Hymn 55, v. 3, l. 2. "Warm'd" is unpoetical and weak.

Hymn 57, v. 6, l. 2. "Distressed souls" is so very awkward and harsh, that it seems wonderful, how the writer could have adopted it, especially too, when the line is so easily altered for the better, by adapting its structure to those before and after it—"Let souls distressed," &c. or "Let souls that mourn," &c.

We shall now submit a few desultory remarks, on some other objections to parts of the hymns.

Hymn 42, v. 4, l. 3. "They have no share," &c. should be, "No share have they, in all that's done." A little alteration in the order of words, frequently produces a manifest change for the better, in the force or harmony of a line: and sensibly improves it, either for the singer or the reader. No other line occurs to us now where a similar change could be made; but, from general impression, we should say, that many more exist.

In the 42d Hymn, v. 3, we meet with an example of a line out of its proper place. The effect is, that the epithets are applicable, according to the rules of grammar, to the antecedent substantive. Perhaps, no one misapplies them; but they certainly do not make the clear and undoubted impression which they ought to leave on the mind. Instead of the present order, I would place the 3d line 4th; so that "unknowing and unknown" would apply directly and forcibly, as is intended, to "the dead," and not as they now do apparently, to "memory and sense."

"The living know that they must die,
But all the dead forgotten lie:
At once unknowing and unknown,
Their memory and their sense are gone."

In Hymn 39, v. 5, l. 2, it appears

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to us, that the thought and language may both be improved, by a little change. Instead of, "Our Father and our love," we would read, "The Father of our love."

As we find instances of careless and even of bad grammar in the prose of the best writers, we must expect them in hymns, whether from the pen of Addison, Watts, or Steele.

Hymn 42, v. 3, l. 3, and v. 4, l. 1, we have "is," instead of "are." The same error is in Psalm 4, v. 12, l. 4.

"That," instead of "who," without any reason for the substitution, occurs several times. Instances are met with in Hymn 39, v. 1, l. 1, v. 3, l. 2, and v. 4, l. 1 and 3. The first example is more to be condemned, than the others; because the antecedent of "that" is "those."

We cannot pass over H. 44 without remarking, that it ought, from its subject, to be one of the best: and it is decidedly one of the worst, in the whole collection. Surely, it ought to partake of the vigour, and spirit, and ease, which morning breathes into us: and yet how many dull and awkward words, and phrases, and lines. "Shake off dull sloth" moves as though spoken by a sluggard. Every word is long, and without music or strength. "Cast sloth away" is far preferable. But to criticise this hymn, would be to alter at least three fourths of the lines. Perhaps we may hereafter, without any critique upon it, offer it with all the alterations, which appear to us desirable. At present, we content ourselves with remarking, that the practice, which formerly existed in our churches, of opening the morning service with a suitable hymn, having been abandoned, it is perfectly useless, as far as we are concerned, to have any morning hymn in the Prayer Book. Still, however, such a piece of sacred poetry ought to be retained. Instead of the present, we would be glad to see those, which

were formerly used in this city, restored to the Collection. Either is incomparably superior to the 44th, and both together have not as many verses. We allude to the Hymns 24 and 46 in the Prayer Book, published in this city in 1792. The first begins, "Rise, my soul, and stretch thy wings." The second commences thus: "Arise, my soul, with rapture rise." We feel assured that the readers of the Gospel Messenger will be pleased to see them in its columns.* With regard to the present hymn, it is obvious, that the first verse needs material alteration; for if it means any thing, it must be understood as the address of a person, not in church, but to himself, in the act of rising.

* HYMN XXIV.

Rise, my soul, and stretch thy wings,
Thy better portion trace,
Rise from transitory things,
Tow'rds heav'n, thy native place.

Sun, and moon, and stars decay,
Time shall soon this earth remove;
Rise, my soul, and haste away
To seats prepar'd above.

—
HYMN XLVI.

Arise, my soul! with rapture rise!
And, fill'd with love and fear, adore
The awful Sov'reign of the skies,
Whose mercy lends me one day more.

And may this day, indulgent Pow'r!
Not idly pass, nor fruitless be;
But may each swiftly flying hour
Advance my soul more nigh to thee.

But can it be that Pow'r divine,
Whose throne is light's unbounded
blaze,
While countless worlds and angels join,
To swell the glorious song of praise—

Will deign to lend a fav'ring ear,
When I, poor abject mortal, pray?
Yes, boundless goodness! he will hear,
Nor cast the meanest wretch away.

Then let me serve thee all my days,
And may my zeal with years increase:
For pleasant, Lord! are all thy ways,
And all thy paths are paths of peace.

We shall now proceed to notice several instances, in which the sense appears to be, either the reverse of what it should be, or very different.

Hymn 16, has "shall," instead of "will," repeatedly: and it is only necessary to give to the word "shall," its real and distinctive signification, to be convinced, that it has seldom been more improperly used.

Hymn 39, v. 8, l. 4. Instead of "may," the sense evidently requires "will;" for, if glory be begun below with the heirs of grace, then it is no longer *merely possible*, that celestial fruits may grow, but it is certain that they have already grown, and probably will continue to grow.

Hymn 42, v. 6, l. 4. We have only to call the reader's attention, to the word "eternal," to display at once, the exceeding impropriety of the expression.

Hymn 55, v. 1, l. 3. The epithet "humble," is evidently misapplied. The dwelling of God cannot, in any sense, be humble. Whatever becomes, according to the metaphorical language of scripture, the habitation of God, is thereby honoured and exalted.

V. 2, l. 4. The word "shrinks" expresses the *very reverse* of what it should. The condition of the poor rises into importance, under the equal, that is, the just and impartial eye, even of a wise and good man, and much more, therefore, of God.

V. 3, l. 3. The word "deciding" does not certainly convey the idea, which the poet must have contemplated. A prophet cannot be said, to "decide" the fate of those, whose destiny he foretells. God has decided, and the seer simply foretells his will. Something may, perhaps, be said of poetical license; but it must not be overlooked, that poetical license is inadmissible in sacred poetry if it be inconsistent with truth. The privilege of the poet, who writes for the worship of the true God, must necessarily, be subject to very different

rules, from that of the author, who writes only for man.

Has it never occurred to our clergy or laity, that however appropriate the 5th and 6th verses may be in Judea, and in the south of Europe, yet, that they are unsuitable to the state of our country? Indeed, the plan of the hymn, referring evidently to the custom of gleaning, may be considered as inapplicable to the condition of the poor in the United States. A substitute is therefore very desirable for the 4th, 5th, and 6th verses.

We shall close these remarks on particular hymns, by an observation on the 16th. It is usually printed in six verses, whereas the original lines in No. 441 of the Spectator, are distributed into *four* verses.* The sense, upon examination, requires this arrangement. As the practice is, to repeat the two last lines in singing, it would be an improvement, instead of giving out four verses, with a repetition of the two last lines in each, to give out the whole hymn in four verses.

We had observed long since, that the 13th Hymn was composed of two parts entirely distinct in their subjects. Many instances occur in the Psalms, of sudden transitions to other topics: and some of the Odes of Horace exemplify the same remark. But this 13th Hymn is one of the most remarkable instances we have ever met with. Nor is it surprising, when the truth, discovered by us accidentally, is made known. The first six verses are in fact a complete hymn, and will be found, in the 513th No. of the Spectator. The other seven verses are from Watts' hymns for children. And a little attention will convince any one, that the 52d Hymn, ("Father of mercies, in thy word,") which is upon the same subject, might just as well follow the hymn of Addison, as these seven.

* This hymn is correctly printed in the Charleston edition of 1792, where it stands as the 32d.

We hope to see this unnatural connexion dissolved, and each part printed as a separate hymn.

We are well pleased to see in our Collection, the whole of the 14th Hymn, as it appears in the 453d No. of the Spectator; though we would be glad to see the two last lines of the 3d verse remodelled, and the last word of the preceding line exchanged for one more appropriate. In the Prayer Book of 1792, already referred to, and in Dobell's Collection, (Hymn 497,) it is printed in a mutilated form, six of the verses being omitted.

We have been led insensibly beyond the stopping point we had proposed to ourselves. Such as our remarks are, we submit them with deference, and with a sincere wish, that they may be of some use.

HIERONYMUS.

For the Gospel-Messenger.

A DISSERTATION ON THE PENTATEUCH,

Or

FIVE BOOKS OF MOSES.

(Continued from page 331.)

BUT, so far from having conceived the least suspicion on this subject, the Jews have borne constant testimony to the authenticity of the Pentateuch: they have always and invariably attributed the books of it to Moses, and Moses hath ever been celebrated as the author of them, as well by writers immediately subsequent, as by those of later ages, from Joshua down to Malachi.

From hence it evidently appears, that the book which Moses wrote, and of which every king was to transcribe a copy for his own use, to instruct him in his duties, contained in the statutes of the Lord, the laws, the ordinances of God, both with respect to manners and ceremonies: and whether we understand it of the whole Law, or of Deuteronomy only, it fol-

lows that Moses is the author of the whole Pentateuch: because the Deuteronomy supposes that the four other books were composed by, and are manifestly the work of, the same author.

Immediately after the death of Moses, we find Joshua the depository of the whole book of the law of that great legislator Josh. i. 7, 8: *Only be thou strong and very courageous, said the Lord to him, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night; that thou mayest observe to do according to all that is written therein.* Joshua himself afterwards makes use of the very same language to the Israelites, (c. xxiii. 6;) and this also is exactly the counsel which David gave to Solomon, a little before his death: *Keep the charge of the Lord thy God, to walk in his ways, to observe his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses.* 1 Kings ii. 3. In these passages, to which it would be easy to add many others, the whole law is spoken of. In a word, what the Jews properly called "the law," that is the pentateuch. Now in all these places it is said to be the law of Moses, and that he is the author and writer of it. Esdras, in the book which goes by his name, is called a ready scribe in the law of Moses, which the Lord God of Israel had given; (Ezra vii. 6;) and in Nehemiah, where it is expressly said, that the law was read by Esdras before the people, it is called not only *the book of the law of Moses*, but also, *the law which the Lord had commanded by Moses.* Neh. viii. 1. 14.

If we examine the matter ever so slightly, we shall be fully convinced, that a forgery of the Pentateuch was impossible. For when could it have been made? It could not have hap-

pened at any period since about the 250th year before Jesus Christ, for the books of the Jews, then translated into Greek, were spread through the world; and the books of Moses were at the head of that version. It could not have happened after the division of the two kingdoms of Israel and Judah down to the time of Esdras, (that is about two hundred years before the date of the version of the LXX;) for, before Esdras, most of the prophets quote Moses and his laws; before Esdras, Jeroboam, the first king of the ten tribes, publicly acknowledges, the truth of the facts related in the Pentateuch. 1 Kings xii. 28. Before Esdras, the divisions of the two kingdoms renders the forgery of the Pentateuch impracticable, because, if it had been forged in Israel, those of Judah would not have failed to have taken notice of it; if it had been forged in Judah, the Israelites would not have received or taken aught from it. Besides, the Samaritans, whose schism made so great a noise about this time, and in the days of Esdras himself, in spite of their implacable hatred of the Jews, received the Pentateuch as well as they, and paid it the most inviolable respect as the work of Moses. Could Solomon have persuaded his subjects, contrary to all truth, that for more than six hundred years the worship and polity prescribed by the Pentateuch had been religiously observed by their ancestors? Could he have imposed upon them concerning the antiquity of the Sabbath, of circumcision, and of their three great festivals? Could he have made them believe that all ceremonies of public worship had been prescribed to their fathers several ages before, and committed to writing in books of the same date, which he produced, while the whole was a mere fiction and delusion? The whole history of the Hebrew republic, under Joshua, the Judges, Saul, David; all those public facts attested by the pagans them-

selves, and perhaps strongly retraced in some of their fables; the many events, revolutions, doctrines, laws, rites, whose connexion is palpable, and the principal circumstances whereof all suppose Moses to be the author of the books attributed to him. Is it possible that all this should be only a romance, forged after the event to which it refers?

Indeed, to give some colour to the doubts which he affects, the unbeliever raises up objections which at first sight seem to have something specious in them, but, at the bottom, they are weakness itself; for what do they amount to, but this principally, "that there are some particulars in the Pentateuch which Moses could not have written." But, supposing the fact to be true, what conclusion are we to draw from it? That the Pentateuch is not the work of Moses? At this rate almost all the ancient books might be proved not to belong to the authors whose names they bear; for there are few to be met with, in which, as in those of Moses, we do not find some words either altered or changed, some trifling facts inserted, some little particulars added. We find instances of this kind in the works of Homer, of Herodotus, and almost all the old historians, without any man's thinking of a rejection of their books on that account, as not being theirs by whose names they are called: we are contented to say, that these things have been changed or added; and why not judge in the same manner of the Pentateuch? But, to consider this objection a little more distinctly.

(To be continued.)

To the Editors of the Gospel Messenger.

PROPRIETY OF LENGTHENING THE TERM OF CANDIDATESHIP.

I AM glad to see that the Faculty of the General Theological Seminary, in their last *Report*, have noticed a

circumstance which must have an important bearing on the interests of the institution—I mean *the propriety of lengthening the term of candidateship*. They suggest the opinion, that "to extend the term from *one* year, as now required by the canons, to *three*, would promote, in a very high degree, the interests of the Seminary." And the reason they give for it is this—"that but few young men can be induced to spend three years in the Seminary, if there is a probability of their receiving orders after a shorter term of probation." That the circumstance last mentioned is a *fact*, has been proved by experience. At the late Commencement, there were *two* in the class that graduated, at the preceding one, there were *five*. One of these classes, in the second year, contained upwards of a dozen students, and the other about *ten*; the great diminution, therefore, that took place before the completion of the course is evident.

Now, this ought not to continue. The objects of the Seminary are great and important; the Professors are eminent in their departments, and animated with a zealous desire to yield instruction to the rising generation; the hopes of the Church are fixed upon this point as the centre from which they expect to flow "a pious, orthodox, and learned Ministry." And shall all this be brought to nought, through the omission of any exertion on our part by which the threatened evil can be prevented? This cannot be credited. The wisdom of the Faculty has devised a means, and it is to be hoped that it will be duly attended to. Will it be said, that three years is too long a period for the candidate to fit himself for the holy office to which he is destined? It will be said only by him who has not tried it; he who has, will acknowledge that the time is but

* See Bishop Hobart's Discourse at the opening of the Seminary, where this subject is eloquently treated.

too short—that after all he has effected, he still sees much before him, enough to employ a long and busy life. But let us hear what those say, whose long experience and sound information on these points entitle them to respectful attention. “The hurry,” says Bishop Bowen, “with which candidates have been in the habit of *getting through* their preparation to be ordained, has been felt to be a serious evil. Less necessity for countenancing it exists now, than has heretofore made it unavoidable; and a change in this particular, is much to be desired. It is often the sorrow of clergymen in maturer life, that they took upon them in too hasty a manner, and with insufficient preparation, the solemn and momentous responsibilities of their calling.”*—“What,” says Professor Turner, “is the cause of complaints, which are often heard, of the pressure of pulpit duty? In many instances, it is the want of *thorough preparation for entering the ministry*.”—“Much of the ease and satisfaction, with which the candidate will pursue his studies after he has entered the ministry, depends upon the degree of improvement which he had made, previous to ordination. If his acquisitions in theology had been slender, he will find that the necessary duties of a parish will engross all his time, and instead of making gradual and certain improvement in his profession, it will be difficult for him to prepare for his Sunday duties, with satisfaction to himself, and profit to his congregation. Let him then resolve, to enter the ministry tolerably well prepared; let him devote at least three years to his studies, before he applies for admission.”†

But there is an objection which some persons urge, against what they term *dilatoriness* in this business.

* Letter on the Ohio Seminary, in the Gospel Messenger for October last.

† Dissertation, affixed to his Notes on the Epistle to the Romans.

They think that the ardour of youth is damped by delay, and thus that piety checked, which should be allowed to burst forth—in short, that much time is wasted in the *study*, which might be usefully employed in the *pulpit* and the *sick-room*. But this is more specious than solid; experience shows the very reverse to be the fact. If youth is the season of zeal, it is also the time when prejudices are most easily imbibed. Besides, the short period which is gained by precipitancy, is lost by the want of solid, systematic, judicious preparation. “Young men of ardour of mind, are anxious to become actively engaged in the ministry. Far be it from me to check the enthusiasm of real piety—but let it be governed by judgment and reflection.”—“With regard to *real usefulness*, what is the difference whether a candidate enters the ministry at the age of twenty-one or twenty-five? Supposing him to exercise his office till he is sixty years of age; the difference on the one side is, in point of time, four years in thirty-nine, and on the other, how vast an advantage must those four years well employed in devotion and study, give to the well qualified clergyman! The reflecting mind will not require me to point out the vast superiority of the latter.”*

Still, it may be said, that many have entered the ministry after a shorter period, and yet exhibited no want of the necessary qualifications. True, but even these, I presume, will allow, that a longer term of introductory instruction would have contributed to lighten their labours, and to give more effect to their ministrations. The “march of literature” in this country has been rapid, and is still going on; and the clergy must keep pace with it, or be content to forfeit the station to which they are entitled. It is true, the scriptures are addressed to the common sense of

* Professor Turner’s Dissertation.

mankind, and the truths which they contain are so awfully important, that the bare statement of them will generally produce effect. But still, human eloquence, and human learning are not to be despised; they are *legitimately* employed when used to enforce upon men the obligations of religion, and to illustrate and explain what indifference or inattention might cause to be misunderstood. Religion is not seen in its true light, when it is joined with ignorance. "Christian piety being a reasonable service, and springing not from the vivacity of the imagination, but from the legitimate use of an understanding enlightened by the Holy Spirit, to perceive what is right, and a will disposed by the same divine agent to embrace it, must of necessity presuppose *knowledge* as a preparative for faith: for although, in various instances, faith is seen to consist with a considerable degree of ignorance, yet it never appears so exalted, so spiritual, and consequently so much resembling the full assurance of celestial intelligences, who drink immediately at the fountain-head of wisdom itself, as when it is grounded on an extensive view of the whole economy of redemption in all its bearings and results."*

It is hoped that enough has been said to show the *propriety*, as well as *expediency* of the proposition noticed at the beginning of these remarks. In conclusion, let us join with Prof. Turner in the hope, "that a subject so important to the interests of religion, and so intimately connected with the welfare of our church, will, in due time, engage the attention of our ecclesiastical authorities."†

X.

* Wilks' Christian Essays, vol. i. pp. 42, 43.

† Dissertation, before quoted.

ON many occasions a good book supplies the place of an agreeable companion. *Asiat. Prov.*

To the Editors of the Gospel Messenger.

ON FEMALE EDUCATION.

THE following remarks are so just and forcible, that I would be glad to commend them to the attentive consideration of your fair readers, under the sanction of your authority. In this designation, I would be understood to include both the old and the young; but especially, as it best befits them, the latter. The hints here thrown out, bear with peculiar force upon a period of life which is almost exclusively at their own disposal, and for the use or abuse of which, they must therefore be held personally responsible; I mean that most important period between school and matrimony. The former unhappily too seldom fits them for the latter; but fortune in general favours them with an interval between the two long enough, if it be wisely employed, in some measure to supply the defect; to do something for themselves, and for society. Then is the propitious season for the study of *their profession*. If it be neglected then, it cannot afterwards be learned, except by the stern discipline of painful and dear-bought experience; at the cost of their own happiness, and that of all connected with them. But would they be persuaded to abstract a portion of that auspicious period from the frivolities of fashion, and the dissipations of dress and amusement, and apply it to the adorning of that nobler self, the immortal *mind*, how would they rise in the scale of being, and shine in the ranks of society—not then, as now, the glittering gewgaw, costly as useless, or the pretty plaything of *man's* idle hours, but his companion, his counsellor, his staff of hope, his better self. These expressions may be deemed severe; would that they were not just; it is truth only that can give them an edge. I say not this of all; happily for the world, there are bright and cheering exceptions, like the green spots of the desert, to refresh

the dazzled eye. But I appeal to sober fact. Is it not lamentably true, that while young *men* are compelled by necessity to employ the greater part of that most valuable period of life of which I am speaking, in a preparation more or less diligent, for future usefulness, the *whole* of it is by a majority of the other sex in the higher walks assiduously devoted, I say it with pain, to pleasure? Do they not make this their *business*, and *their study*? If they *work*, is it not the trimmings and the trappings for the next ball or party that engages their industry? If they *read*, is it not the pages of the last new novel? If they *study*, is it not the fashion? Tell me, ye careless daughters, in the candour of your hearts, is not pleasure then the idol of your daily worship, the phantom of your nightly dreams, the syren that steals away your youth? I am no cynic. I condemn not the amusements suited to your age and character; but let them be your recreation, not your business. Important duties await you; will these things qualify you to discharge them? You will be mothers; think of your children. Will these things teach you to educate them; to form their infant minds to virtue and knowledge, for usefulness in time, and for immortal glory? Be persuaded then to resign the rattles of girlish folly to those whose hands they fit. Exchange the sickly sentimental trash with which the needy scribblers of the day would gorge you, for the wholesome counsels of the wise even of your own sex, for the pages of More, Edgeworth, Chapone, and Hamilton. Be *women*; be companions for *men*. Then shall the chains of Hymen become links of gold, and his captives shall bless the fetters that bind them. Then shall your children hang like pearls around your neck, and generations shall rise up and call you blessed. Then shall the fictions of poetic dreams be realized, and the voice of truth re-echo

the flattering title, "Heaven's last, best gift to man."

CŒLEBS.

"A young lady may excel in speaking French and Italian; may repeat a few passages from a volume of extracts; play like a professor, and sing like a syren; have her dressing-room decorated with her own drawings, tables, stands, flower-pots, screens, and cabinets; nay, she may dance like Sempronia herself, and yet we shall insist, that she may have been very badly educated. I am far from meaning to set no value whatever on any or all of these qualifications; they are all of them elegant, and many of them properly tend to the perfecting of a polite education. These things in their measure, and degree, may be done; but there are others, which should not be left undone. Many things are becoming, but 'one thing is needful.' Besides, as the world seems to be fully apprised of the value of whatever tends to embellish life, there is less occasion here to insist on its importance. But though a well bred young lady may lawfully learn most of the fashionable arts; yet, let me ask, does it seem to be the true end of education, to make women of fashion dancers, singers, players, painters, actresses, sculptors, gilders, varnishers, engravers, and embroiderers? Most men are commonly destined to some profession, and their minds are consequently turned each to its respective object. Would it not be strange, if they were called out to exercise their profession, or to set up their trade, with only a little general knowledge of the trades and professions of all other men, and without any previous definite application to their own peculiar calling? The profession of ladies, to which the bent of their instruction should be turned, is that of daughters, wives, mothers, and mistresses of families. They should be therefore trained

with a view to these several conditions, and be furnished with a stock of ideas, and principles, and qualifications, and habits, ready to be applied and appropriated, as occasion may demand, to each of these respective situations. Though the arts, which merely embellish life, must claim admiration, yet, when a man of sense comes to marry, it is a companion whom he wants, and not an artist. It is not merely a creature who can paint, and play, and sing, and draw, and dress, and dance; it is a being who can comfort and counsel him; one who can reason and reflect, and feel, and judge, and discourse, and discriminate; one who can assist him in his offices, lighten his cares, sooth his sorrows, purify his joys, strengthen his principles, and educate his children. Such is the woman, who is fit for a wife, a mother, and the mistress of a family. A woman of the former description may occasionally figure in a drawing room, and attract the admiration of the company; but is entirely unfit for a help-mate to man, and to 'train up a child in the way he should go.'" *Port Folio*.

For the Gospel Messenger.

THE TESTIMONY OF AGE TO RELIGION.

WHEN an old man is advancing with rapid steps through the vale of life, and is approaching

"That undiscover'd country, from whose
bourne
No traveller returns;"

it is delightful to the feelings of the pious heart, to see him supported and cheered on his darksome road, by the promises of the everlasting Gospel. It is a source of extreme joy to every sincere professor of christianity, to hear it declared by aged men of high

intellectual attainments, and of great personal worth and experience, that all their "comfort, consolation, and strength," in the warfare of life, have been derived from "the divine efficacy of religion in the soul;" and that there is "nothing so efficacious" for calming the passions, which have been ruffled by the concerns of this wayward world, "as faith in our divine Saviour." Such declarations should rouse the inconsiderate votary of the world, to reflect on the evidences which brought conviction home to the hearts and consciences of such distinguished persons, as Sir Matthew Hale, John Locke, Sir Isaac Newton, Sir William Jones, Mrs. Trimmer, Mrs. Hannah More, and a host of other pious christians of both sexes. And when persons of such great worth, as well as wisdom, become thoroughly convinced of the divine origin of christianity, and publicly confess in their lives and in their writings, the indispensable obligation of living in obedience to its requisitions, is it not worthy of the consideration of every person, to inquire, whether there may not be more in the christian religion than they have hitherto suspected? And if there be, whether they can answer to God, for their neglect of the revelation which he has been graciously pleased to make by his Son?

The following testimony of another amiable and learned man, to the divine efficacy of christianity in promoting human happiness, will be read with interest. It is the confession of *Christian Furchtegott Gellert*, an eminent German poet, and Professor of Philosophy in the University of Leipsic, who died in December 1769, in the 55th year of his age:

Let me here be allowed, said he to his friends and pupils a few years before his death, to make an ingenuous confession. I have lived *fifty years*, during which I have had many subjects of joy; but none of these have

been more lasting, more innocent, or more satisfactory to my heart, than those I have sought and tasted in following the counsels of religion, whose mild restraints captivated my soul: This I attest to be truth on my conscience. I have lived *fifty years*, and have experienced many afflictions, but I never obtained more light in my perplexities, more comfort, more consolation, more strength and courage in my troubles, than what I derived from religion; and this I attest on my conscience. I have lived *fifty years*, and have frequently found myself on the borders of the grave, and I have experienced that nothing, no, nothing can help us to triumph over the fears of death, but the divine efficacy of religion in our souls; that nothing is so powerful in strengthening it in these decisive moments, in which it sees itself, not without emotion, on the confines of eternity; and for calming us when our conscience rises up against us, there is nothing so efficacious, as faith in our divine Saviour and Redeemer: I attest this as in the presence of God. O! if the testimony of a friend, of a tutor, can have any weight with you; if mine, my dear young friends can have any influence over you, whenever any presumptuous reasoner would set you against the doctrines of the holy scriptures; or when the infidel, not knowing how to tranquillize his own mind, undertakes to extinguish in yours a belief, the holiness of which confounds him—O Christian youth, let him never find one amongst you who may dare to despise the most excellent of all books, and make it a subject of raillery! Let the scriptures be at all times the object of your veneration; it constitutes your happiness on earth, and secures it in heaven.*

VETULUS.

* The Life of Professor Gellert, with a course of Moral Lessons delivered by him in the University of Leipsic, 3 vols. translated by Mrs. Douglass, of Ednam-house.

For the Gospel Messenger.

INSCRIPTIONS ON HEATHEN TEMPLES.

I READ in one of our newspapers some time ago, the following paragraph: "Kant, the famous metaphysician of Germany, observes—Perhaps in all human composition, there is no passage of greater sublimity, nor amongst all sublime thoughts any which has been more sublimely expressed, than that which occurs in the inscription upon the temple of Isis, (the great Mother of Nature)—*I am whatsoever is—whatsoever has been—whatsoever shall be*:—and the veil which is over my countenance, no mortal hand has ever raised."

However sublime the inscription on the temple of the Egyptian deity may have been considered by Philosophers, yet, how much does it fall short of the beautiful original, whence the idea was unquestionably borrowed. I AM THAT I AM,* with the exception of one other passage in the Bible, is, perhaps, unequalled for sublimity, either in sacred or profane literature. It reveals the nature of the "incomprehensible" JEHOVAH; his self-existence, and his power to give being to others. It contains every idea which the human mind can form of the nature and attributes of God. "HE who IS, and who WILL BE what he IS. This is a proper characteristic of the Divine Being, who is, properly speaking, the only BEING, because he is *independent and eternal*; whereas all other beings, in whatsoever forms they may appear, are derived, finite, changeable, and liable to destruction, decay, and even to *annihilation*. When God, therefore, announced himself to Moses by this name, he proclaimed his own *eternity* and *immateriality*; and the very name itself precluded the possibility of *idolatry*, because it was im-

* Exod. iii. 14. See John viii. 58, where Christ applies this name to himself.

possible for the mind, in considering it, to represent the Divine Being in any assignable shape; for who could represent BEING or *Existence* by any *limited form*? And who can have any idea of a form that is *unlimited*? Thus then we find, that the first discovery which God made of himself, was intended to show the people the *simplicity* and *spirituality* of his nature; that, while they considered him as BEING, and the cause of all BEING, they might be preserved from all *idolatry* for ever. The very name itself, is a proof of a divine Revelation: for it is not possible that such an idea could have ever entered into the mind of man, unless it had been communicated from above. It could not have been produced by *reasoning*, for there were no *premises* on which it could be builded, nor any *analogies* by which it could have been formed. We can as easily comprehend *eternity* as we can *being*, simply considered in and of itself; when nothing of assignable forms, colours, or qualities existed, besides its infinite and unlimitable SELF.

"To this divine discovery, the ancient Greeks owed the inscription which they placed above the door of the temple of *Apollo* at *Delphi*: the whole of the inscription consisted in the simple monosyllable EI, THOU ART, the second person of the Greek substantive verb *eimi*, *I am*. On this inscription, Plutarch, one of the most intelligent of all the Gentile philosophers, made an express treatise, *peri tou EI en Delphois*, having received the true interpretation in his travels in Egypt, whither he had gone for the express purpose of inquiring into their ancient learning; and where he had doubtless seen these words of God to Moses, in the Greek version of the Septuagint, which had been current among the Egyptians (*for whose sake it was first made*), about four hundred years previous to the death of Plutarch. This philosopher observes, that 'this title is not only

proper, but *peculiar to God*, because HE alone is *being*: for mortals have no participation of *true being*, because that which *begins* and *ends*, and is continually *changing*, is never *one* nor the *same*, nor in the *same state*. The deity, on whose temple this word was inscribed, was called *Apollo*, *Apollon*, from *a*, *negative*, and *polus*, *many*, because God is *ONE*, his nature *simple*, his essence *uncompounded*.' Hence, he informs us, the ancient mode of addressing God was—'EI 'EN, *Thou art one*, for *many* cannot be attributed to the divine nature, in which there is neither *first* nor *last*, *past*, nor *future*, *old* nor *young*: but as being one, fills up in one NOW an eternal duration.' And he concludes with observing, that 'this word corresponds to certain others on the same temple, viz. GNOTHI SEAUTON, *Know Thyself*; as if, under the name EI, THOU ART, the Deity designed to excite men to venerate HIM as *eternally existing*, and to put them in mind of the frailty and mortality of their own nature.'

"What beautiful things have the ancient Greek philosophers stolen from the testimonies of God, to enrich their own works, without any kind of acknowledgment! And, strange perversity of man, these are the very things which we so highly applaud in the *heathen copies*, while we neglect or pass them by in the *divine originals*!"*

If we are desirous of contemplating the true sublime, we must go to the Bible, where every thing beautiful in nature, impassioned in feeling, noble in sentiment, chaste in imagery, and sublime in conception, may be seen in language of inexpressible beauty and magnificence. The Poet, the Historian, and the Philosopher, are all indebted to the wisdom and sublimity of the divine oracles, for the happiest efforts of their genius. As one among the many instances

* Dr. Adam Clarke's Commentary, note at the end of Exod. ch. iii.

which might be adduced, of borrowing the beauties of the Bible, for purposes very different from those for which they were designed, we may mention that, the interesting opera of *Rosina* is taken from Thomson's beautiful story of *Palemon and Lavinia*, which is but little more than a metrical version of the scriptural history of *Boaz and Ruth*. Revelation is an inexhaustible mine of wisdom, and beauty, and moral excellence, whence the virtuous and the pious may draw their materials for the instruction of mankind. Here we may discover whatever is really necessary for man to know, as an inhabitant of the earth, and a candidate for a happy eternity: Here we may discover the divine source and object of our faith, and learn our duty from the lips of unerring wisdom. Where the word of God has been presented to the contemplation of heathen philosophers, it has often been admired for the sublimity of its language, if for no better reason. Many, however, have confessed its divine origin, and acknowledged it to be "the power of God unto salvation." And even where it did not interest the heart, it never failed to delight the mind; and, sometimes, to extort commendation. This was the case with *Longinus*, whose knowledge of the "sublime" will not be disputed.

Dr. Clarke, in his Commentary on Gen. i. 3, "And God said, Let there be light: and there was light," has the following note: "Nothing can be conceived more dignified than this form of expression. It argues at once uncontrollable authority, and omnific power; and in human language it is scarcely possible to conceive that God can speak more like himself. This passage, in the Greek translation of the Septuagint, fell in the way of *Dionysius Longinus*, one of the most judicious Greek critics that ever lived, and who is highly celebrated over the civilized world, for a treatise he wrote, entitled *peri*

upsous, concerning the **SUBLIME**, both in prose and poetry; of this passage, though a heathen, he speaks in the following terms:* 'So likewise the Jewish Lawgiver (who was no ordinary man) having conceived a just idea of the divine power, he expressed it in a dignified manner; for at the beginning of his laws he thus speaks: **GOD SAID—What? LET THERE BE LIGHT! and there was light. LET THERE BE EARTH! and there was earth!**' Longin. sect. viii. edit. 1663."

DELTA.

For the Gospel Messenger.

A SHORT DIALOGUE BETWEEN S. AND T. ON PREACHING MORALITY.

No. I.

S. AND T. were neighbours, the former of whom was a member of Rev. Mr. A——'s church, and the latter an occasional hearer there. They met one Monday evening, and, as they had often argued on religious subjects, after the interchange of the usual salutations and inquiries, the conversation took the following turn:

S. Well, friend T., I was glad to see you at church yesterday afternoon.

T. Why, I don't often go out in the afternoons; I get tired hearing the same thing over and over again.

S. I have not yet felt any thing like weariness under our pastor's preaching.

T. I must confess I am more pleased with him than any other who preaches in his way; but then it is because I think so much of him as a *man*. Yet it does seem strange to me that so good a man and so sensible a man should preach up such out of the way notions as he does, and a good many others beside. For my part, when I hear a minister preach,

* The want of Greek types, prevents us from giving the quotations in the original.

I don't pin *my* faith on his *sleeve*, but just take what agrees with my opinion, so that I often find very good things in Mr. A——'s sermons.

S. But, my friend, what fault do you find with his preaching? What *way* is it which you call his, and which you dislike so much in him and in others?

T. I cannot see why ministers don't preach simple morality—plain moral duties, such as "Do to others as you will that others should do unto you." Such preaching every body could understand, and it might do some good.

S. You seem to find fault, if I understand you, with Mr. A—— and others of the same stamp, for preaching doctrines as well as duties; in other words, you wish a minister to preach no doctrines; to present nothing but duties to view.

T. Just so. It does no good to give me a long discussion about articles of faith.

S. It ought to be a serious question with you, "Why it does you no good?" Is it because you think Mr. A. preaches false doctrines?

T. Why, as I said before, I think for myself, and just take what suits my own opinions.

S. Then you think him wrong in some of his articles of faith. Now, I have a strong confidence in his having examined the scriptures very carefully and prayerfully in forming his doctrinal views, and you surely will allow, that such a mode of examination promises very fairly to conduct a man to the truth. If I find myself differing then on doctrinal points with such a man, I feel bound to examine the scriptures very carefully, to see whether my preconceived opinions be not false. Have you ever done this?

T. Why that is nothing to the purpose. Doctrines, I tell you, are of little importance; moral maxims such as I quoted before, are of more consequence, and they are plainer and more likely to do good to all

classes of hearers, and all can agree in them.

S. It gives me pleasure to concur with you in some points. I allow that duties are first in importance, for doctrines I think are important only as connected with duties. Morality, *rightly understood*, is certainly the great end of preaching. But we shall be more likely to agree in our conclusions if we settle first what morality is. You certainly must confess that Mr. A. does preach good morals, and hold up duty to our view very strictly. But you complain that he preaches doctrines beside. Now let us try to settle what true morality includes, according to scripture. If we find it embraces all Mr. A. preaches, you will, I trust, no longer censure him and his brethren for the course they pursue.

T. Well, what do you suppose morality to include? I gave you a hint of my opinion already, viz. that it is "doing as we would be done by."

S. That will do very well as far as it goes. Your statement embraces a vast deal; it includes all the duties we owe to our fellow men. You do not suppose it simply means legal honesty; you do not imagine, I presume, that merely *not to cheat* is "doing as we would be done by." If you think so, you show plainly that you have not formed your ideas of "doing as you would be done by" from the word of God. The Bible brings in under that head all the duties of benevolence; kindness to the poor; forgiveness of injuries; rejoicing in the good of others, and promoting it with zeal and pleasure, especially their spiritual good, their most important interests; reproving sin in our neighbour, and a long list of other charitable and friendly offices.

T. Ah, this is Mr. A.'s way of preaching; he never simply tells you, "Do as you would be done by;" but goes on by wholesale to tell you all that this duty includes. I did not say that he never preaches moral duties;

but this is his way of running them up.

S. This is just what I suspected, that instead of Mr. A.'s not preaching morality enough for you, he gave you too much of it. But to show you this more clearly, let me remind you, that our duties to our fellow men are not our only duties; we owe duties to God and to ourselves not included in the maxim you quoted. That maxim, therefore, does not embrace the whole of morality; and surely you do not mean to blame a minister for preaching the whole of morality.

T. This is just the way your parson runs on. But I tell you I am sick of it. I am so sick of it, that I won't hear it. I'll go and get a pew in a church, where they preach nothing but what I can hear without uneasiness. Good night, sir.

S. Be not hasty, friend T.; take time to reflect on what has been said. Don't blame a man for preaching the whole of morality, which certainly includes our duties to our God and Saviour, and to our own souls, as well as to our fellow men. I am truly sorry it gives you uneasiness to hear moral preaching. You cannot bear Mr. A.'s doctrines, and now you see you cannot bear to consider the duties which the gospel enjoins. I hope you will think better of the subject, and in the mean time, farewell.

Z.

REV. MR. GIBBES' ADDRESS.

THE anniversary of the Orphan House, of this city, was celebrated on the 18th of October, with a livelier interest than we have for many years witnessed. The gentleman who had been engaged to deliver the address, having, by sickness, been obliged to decline the duty, the Rev. Allston Gibbes, of St. Philip's Church, was at a late hour, requested to perform it.

Under circumstances variously unfavourable to the preparation which the respect due to such an audience, as is usually assembled on this occasion, makes obligatory, Mr. G. cheerfully assented to the wish of the Commissioners: and he can have no reason to regret his having done so. The generous tribute of genius, learning, and piety, was received with every expression of admiration and pleasure, from a most respectable and crowded auditory. We had hoped to see the address published. As it has not been, we have solicited and obtained permission, to extract from the manuscript, some passages, with which in the delivery, we were particularly interested. The topics judiciously chosen by the orator, were man as he is by nature, and man as he may be contemplated, under the transforming influence of civilization. There was much in the rapid survey which was taken of the large extent of matter afforded by the first of these topics, calculated to arrest and delight the hearer; but in the near approach to the business of the day, under the second general division of his reflections, when sensibility burned, and from the speaker rapidly caught and kindled every where about him, we felt peculiarly the force and beauty of the following; and could not but solicit the author's permission to place it in our pages:

Knowledge is emphatically power. With this sceptre man rules all nature; and spreads his dominion over the inferior world. He teaches the animal creation to obey him, bids the elements perform his pleasure, and drags from the reluctant bowels of the earth, the treasures it conceals,

and brings bread at will from its furthest extremities. Guided by science, Commerce unfurls her sails to every breeze, and borne on the wings of the wind, pursues her fearless way through the pathless depths of ocean, overleaps the barriers of nature, annihilates distance, binds together the remotest regions of the globe, and flies to pour out at our feet the spoils of every clime.

But these are only the first fruits of society. Useless would all these be without the protection of government and laws, to secure their possession and enjoyment. The security of property and person must go hand in hand with the increase of wealth, or industry and enterprise are paralyzed, and society checked in its career. Accordingly, each individual, desirous himself to possess these advantages, willingly concedes the same to others; and, by a voluntary compact, real or implied, engages not to invade by force or fraud, the fruits of another's industry, in consideration of the same immunity being granted to his own. As it is the interest of all that no individual should be exempted from this restraint, the laws established by common consent, are consequently enforced and executed by the combined force of the whole, against each single transgressor. Thus, the weak are protected against the power of the strong, and the simple against the artifices of the cunning; and every man is permitted to seek his own happiness in the manner he chooses, and to enjoy the fruits of his labour without fear of molestation. Property thus protected generates a thousand new wants, the supply of which gives employment and profit to as many hands. Hence arts and manufactures flourish, commerce is encouraged, wealth increases, wise laws are enacted; genius contributes its magical inventions, and science, and philosophy, and letters lend their aid, to raise and polish and adorn the edifice of social happiness and glory.

But it lacks one thing yet. Man has done all he could; earth has given all it had to give; but the structure is not yet complete, until Religion descends from heaven to consecrate it to charity; to make it an asylum for the relief of all the miseries of our afflicted nature. Then indeed, it becomes a temple full of beauty and honour; the glory of man, and a habitation where God vouchsafes to dwell. There have been nations which attained the highest summit of splendour in arts, and arms, and letters, whose names we have learned from boyhood to pronounce with veneration, whose history we contemplate with wonder, whose remains we study as the models of taste, who exhibited the picture of society carried through every stage of refinement even to the last extreme of luxury; but *what did they* for the natural infirmities of the human kind? Where were the charitable institutions of Greece and Rome, those refined barbarians, who could behold thousands of their species slaughtering each other for their cold-blooded amusement? But these are past, and man, you will say, is grown more gentle in his nature, more compassionate and humane. Look then at India at this moment, and behold the trembling widow ascend the blazing funeral pile of her husband: behold the helpless infant struggling amidst the waves of the Ganges! Look at China, that populous and polished empire, and behold thirty thousand infants annually perishing by the hands of those who gave them birth! These are the refinements of civilization unconsecrated by the principles of charity; these are the barbarities which even polite society can tolerate, when uninstructed by religion.

How earnestly then should the friends of man labour to send this heavenly messenger to dissipate the clouds of gloom which still envelop the ends of the earth, and to bear in her hand the gifts of mercy to mitigate

the sufferings of our race. Charity is the eldest daughter of religion. From this divine parent have sprung all those unnumbered institutions for the relief of every infirmity that afflicts human nature, throughout the Christian world. Scarcely a want, or a mode of suffering can be named, for which its appropriate remedy or refuge has not been somewhere provided. Hospitals, alms-houses, asylums for the deaf and dumb, for the blind, the cripple, the poor, the aged, the lunatic, the orphan, the foundling, the afflicted of every name, rear their magnificent and stately fronts, arresting the eyes of the passenger, and forming the noblest ornaments of Christian cities. These are the palaces and temples which society, taught and enlightened by Religion, erects for Charity, when it commits to her care, the wretched children of want and misery whom it rescues from destruction.

And Charity fails not to repay to society a hundred fold, the gift she has received. The unhappy deaf and dumb, cut off by nature's cruel decree from the rest of their species, she teaches almost to hear and speak. Almost? nay, more. She teaches them to think, and gives them that silent vehicle of thought, which perpetuates the fleeting images of the brain, and enables man to speak to generations yet unborn, and to hear the mighty dead proclaiming as from the tomb, the wisdom of the past. She pours the light of heavenly truth upon the darkened soul, and breaks down the barrier that shut them out from the society of men, from happiness and hope.

The foundling and the orphan, she rears and educates, and gives them back to society, fitted to share with their fellows, the duties, hopes, and employments of life. She rescues them from death, or from worse than death, a life of ignorance, depravity, and vice.

These are a few of the benefits by

which Charity repays to society the loan which she exacts from it, with the addition of tenfold value. You commit to her care these Orphans, weak, helpless, and ignorant; she restores them to you men and women, grateful for your kindness, and anxious by the discharge of every duty, to repay the debt; men, willing to shed their blood in defence of your laws, your families, and your country; women, fit to be the mothers of men, and to teach them the duties and the rights of freemen.

What would be the character, what would be the probable fate of these sons and daughters of adversity, left to the careless hand of chance in a world so full of trial and temptation, where all the guards of education, counsel, and parental care, are but too often found insufficient to save from error, and crime? If the torrent of the passions so often overleaps, or bears down, these strong barriers, what might not be dreaded from its force, when left without control? It is wiser and better to prevent, than to punish crimes; it is a duty which society owes to itself. It is easier to form the young to virtue, than to reform the hardened in vice. Vainly do your laws visit with punishment the perpetrators of crimes. They cannot undo the mischief already done. Vainly do they write in blood, the vengeance that awaits the guilty: the ingenuity of crime will find some crooked way to elude the prohibition, or to escape the penalty. Vindictive laws are forced to follow all the doublings and windings of artful villainy, and can but punish when they overtake it. The only effectual remedy against crimes is to remove the disposition to commit them. And this is the part of education. "Train up a child in the way he should go, and when he is old, he will not depart from it." This is the duty which every parent owes to himself, to his children, and to society. And this is the duty which society owes to

itself, in respect to those unfortunate orphans whom chance has deprived of their natural guides. They are the children of society, and society must make them what it would have them to be. They belong to the community, and to the state, of which they are members, and citizens; and it is the duty of the state and the community to make them worthy to be such.

It is in a peculiar manner the duty, as it is in a high degree the interest, of a *free people* to provide that every individual who shares their freedom should be taught to value, and to defend it. The ignorant and unprincipled are ever willing tools for all the works of despotism. Under a free government, where every citizen is permitted to exercise his judgment in the choice of rulers, and the discussion of public measures, and to aspire even to the highest offices of the state, the general diffusion of knowledge and virtue among all classes, forms the only sure foundation of national prosperity.

But what avails the national prosperity to the poor and the wretched, if they are not permitted to taste its fruits? Make it then the interest of every citizen to defend our institutions, by making each one share the happiness they are fitted to produce. Let the overflowing stream find its way into all the habitations of misery and want, and into the orphan's heart. Let us go on still to multiply and diffuse the blessings which the bounty of a kind providence has so liberally lavished upon us, and to make our beloved country, if possible, the Elysium of the earth. While our favoured land, by the blessing of God, (which would that we valued and acknowledged as we ought,) is far removed from the bloody arena of European ambition and carnage, and we are thus happily spared the multiplied and self-inflicted wounds which spring from the collision of angry nations, let us seize the propitious op-

portunity to cultivate, with our utmost ardour, the arts and institutions of peace, and gather our bloodless laurels in a warfare with those natural ills, the sad inheritance of man, which though we cannot conquer, we can disarm of their most dreaded attributes. Let us erect around us the temples of Charity, as the most grateful tribute we can pay to the Divine Author of our unexampled blessings. These are monuments more glorious than those which tell of battles and conquests stained with slaughter; monuments of the victory which Society, humanized by religion, has gained over the calamities of life, and the infirmities of our nature. May these be the only monuments of the glory of our republic!

When the orator addressed himself particularly to the Commissioners of the Orphan House, as "administrators of the public bounty and agents for the public good," he said many things, in which those respectable gentlemen, could not but have found an appeal irresistibly made to the best sensibilities of their nature, and worthy at the same time of the cordial approval of their enlightened minds. We could gladly give our readers the perusal of the whole of this part of the address; but must unavoidably confine ourselves to the following as all that our limits will permit:

To make these orphans good and useful members of society some portion of literary instruction is doubtless highly desirable. But this condition is adequately fulfilled by a moderate acquaintance with the elements of learning, sufficient to develop the intellectual faculties, and to answer the common purposes of life. These are easily acquired. But there is a consideration of far higher moment, and

still more essential importance involved in the successful execution of your trust. To make them good citizens, you must make them moral and religious men. You must make them such as you would have your own children to be in this respect. You stand in the relation of parents' to these fatherless children, and they expect and need at your hands the most important of all the offices which that tender relation implies. Need it be said what this is? The voice of nature speaks in every parent's breast. I should but weaken by attempting to express its dictates. Fathers, listen to that eloquent teacher, if you would learn what is the duty you have undertaken in behalf of these your adopted children. Would you see those which nature has given you happy and respected in the world, virtuous in conduct, honoured in life, venerated after death? Or would you behold them vicious and depraved, infamous in character, the scorn of the good, outcasts of society, perhaps victims to its outraged laws? The question shocks you. Your hearts revolt from the thought. What then are the means which you employ to avert so fearful a calamity, and to prepare your children for usefulness and honour and respectability in society? You endeavour to instil into their tender minds the principles of virtue and religion: you labour assiduously to form their early habits to the practice of every moral duty, to check every growing vice, and every dishonourable sentiment: you instruct them that to be virtuous, is to be happy. You teach them to fear God, and to keep his commandments; and you endeavour to lead them by your own example in the paths which you would have them tread. The same means must be employed if you would have these children of your adoption attain to usefulness and respectability. They too must be brought under the steady discipline of religious principle, no less than of

moral habits. These, properly combined, will furnish the only adequate preparation for the duties which society expects from them, the only efficient protection against the multiplied temptations to which they will be exposed. Do you deem a religious and moral education necessary to secure the integrity of your children against the powerful seductions which interest, and ambition, and evil counsel will lay in their way, to tempt them from the paths of honour? How much more necessary is it for these! *Your* children enter on the world with a thousand advantages on the side of virtue. They have name, rank, character, to support. The honour of respectable families is confided to their charge, and involved in their conduct. The hopes and the eyes of society are upon them. They stand upon an eminence where all their actions are watched with a jealous scrutiny. They are surrounded with friends, counsellors and guardians. The dread of shame, the desire of applause, the hope of distinction, the sense of character, all conspire to fortify them against the force of temptation, and to keep them in the strait paths of virtue.

How different is the situation of these hapless sons and daughters of adversity! When they are dismissed from your fostering care, they find themselves cast upon a world where they are strangers and forlorn; without name, friends, or family, lonely and desolate, with none to counsel or direct their wandering steps, with none to rejoice in their good conduct, none to blush for their shame; what guardian have they to defend them against the thousand temptations which assail them on every side, except those principles of religion and virtue, which your parental care may have caused to be implanted in their breasts? What else will then be able to save them from inevitable ruin, from the shipwreck of honour, hope, and happiness? Without these, all

that you may have given them will be useless; nay, worse than useless. To have bestowed on them education and knowledge, will be but to have adorned the victim for the sacrifice; but to have qualified them to be more skilful adepts in crime, and more dangerous enemies of society. It will be but to have launched them on life's troubled sea, freighted with the endowments of mind, but destitute of that pilot which alone can guide them through its dangerous rocks and shoals. Better then, far better, that they had perished at their birth, or in the early years of unconscious innocence, than to have been rescued from a momentary pang, to have been consigned to a life of misery and guilt, to a memory blackened with infamy, and the everlasting judgment of God.

ON DECORATING CHURCHES WITH EVERGREENS.

THE following interesting extract has been sent us for publication; but our correspondent has omitted to state from whose address it is taken, or where it was delivered. As it relates, however, to an ancient and general practice in Episcopal Churches, of ornamenting them with evergreens at the great Festivals, particularly at Christmas, we willingly comply with his request. The practice, probably, originated with the ancients, who expected the advent of the Messiah, about the time of the Winter Solstice, when evergreens flourish; and applied to this expectation, the beautiful declaration of the Prophet: "The glory of Lebanon [the cedar] shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my Sanctuary." Isa. lx. 13.

Extract from an Address delivered on a Christmas Eve, in a Church dressed with Evergreens.

— My friends, you may see around you the emblems which the Prophet made use of, to represent the glorious hour of redemption. Look upon them, and borrow of his rapture to exclaim, "All the trees of the field do clap their hands." Instead of the thorn, we behold the fir-tree: instead of the brier, we behold the myrtle-tree. And as you look on these emblems of salvation, may your hearts feel additional ardour, and your voices in sublimer strains echo the everlasting theme.—

By the cedar, we may understand the Jews, who were God's covenanted people; and by the myrtle, the pine, the fir, and the box, the different nations of the Gentiles, who are thus represented to be called by God, the Saviour, into his garden, the church, which he has purchased with his own blood. And may we not believe that the realities, represented by the emblems which now beautify our walls, will soon be accomplished by his omnipotence and goodness; that as the box, the fir, and the pine, are united, and wreath the pillars of this church, so will Jew and Gentile, Parthian and Mede, Assyrian and Persian, unite and form one church, under "the chief Shepherd and Bishop of souls." O glorious hour! when the church militant shall embrace the whole human race! when the garden of God shall be filled with trees of his own planting!

The Psalmist, in speaking of the church, says, "Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the rivers." This is literally true of the Jewish

nation or church, who, by the special guardianship of God, became powerful in Egypt, and were afterwards put into the possession of Palestine, a country bounded by the sea and by rivers. But the great excellence of the Psalmist's description consists in its being considered an emblem of the prosperity and glory of the Christian church. The Psalmist, with his prophetic eye, might have been looking down on that glorious hour when the ascending Saviour commissioned his disciples to preach his gospel to every creature; or on THAT when his religion shall triumph in every land; and the banners of the cross be hailed as the rallying point of nations; when the cedar of Lebanon shall be as extensive as it is durable; when its shade and its fragrance shall refresh every fainting heart.

What a glorious hour! when all the false fires of Paganism shall be put out; when every idol, whether an image or seated in the heart, shall be cast away, and, in its stead, shall be placed the genuine tablets of the gospel.

The trees that the sacred writers have made choice of as emblems of the prosperity of the church, are very significant, likewise, on account of their continual verdure.

Like other trees of the forest, they are not withered by winter. The northern blast has no power to rob them of their beauty and their grandeur. When the surrounding shrubbery is leafless, by contrast they shoot out their branches, tinged with a livelier green, and waving with increased majesty. It is this that makes them most appropriate emblems of the Church of God the Saviour, which has stood from the foundation of the world, and, like them, will for ever flourish.——

Without the joyful anticipations which the gospel yields; what a waste, what a desert this world would be! And have we a proper sense of

our own unworthiness and guilt? and do we feel the absolute necessity of the Saviour's merits to reconcile us to God? What amazing sufferings did he endure to purchase dignity for our fallen nature! What a privilege, that we are not only permitted to recline under cool shades and beside sweet fountains here; but, to the faithful and the pious worshipper, he points to a paradise above, where the tear of sorrow shall for ever be wiped away, and where every sigh shall for ever be hushed!

EVIDENCES OF CHRISTIANITY.

THE ungodly, who abandon themselves blindly to their passions, without either knowing God, or giving themselves the trouble to seek him, verify in themselves this one principle of the faith which they oppose, that human nature is in a state of corruption. And the Jews, who obstinately withstand the Christian religion, verify in like manner this other principle of the same faith, which they oppose, namely, that Jesus Christ is the true Messiah, and that he came to redeem mankind, and to rescue them from the misery and corruption into which they were fallen. And this they do as well by the state in which we see them at present, and which was foretold in the prophecies, as by the prophecies themselves, which are still in their hands, and which they inviolably preserve, as containing the marks by which the Messiah is to be known. Thus the evidences of the depravity of men, and of redemption by Jesus Christ, which are the two principal truths which Christianity establishes, may be deduced from the wicked, who live in indifference about religion, and from the Jews, who are its irreconcilable enemies. *Pascal's Thoughts on Religion*, p. 277. Lond. 1806.

POETRY.

For the Gospel Messenger.

THE FALL OF THE LEAF.

"These, now the lonesome Muse,
Low whispering, lead into their leaf-strown walks,
And give the season in its latest view." *Thomson.*

"We all do fade as a leaf." *Isa. lxiv. 6.*

YE young! behold the fallen leaf
That late was fresh and gay;
'Tis thus, alas! with life so brief,
It quickly speeds away.

The flush of health, the balmy breath;
The bright expressive eye;
Ere long, must yield to with'ring death;
Ere long must surely die.

Ye gay! behold the fallen leaf,
Its spring and summer past;
Like transient joys, by clouds of grief,
And mis'ry overcast.

Swift flee the hours of human bliss;
Once gone they ne'er return;
Vain airy dreams of happiness,
For "man was made to mourn."

Ye ag'd! behold the fallen leaf,
Its vernal beauty gone;
Its mantling green, and charms so brief
Have faded one by one.

Ye young! ye gay! ye ag'd! to you
The fallen leaf would say;
In mine, your presag'd doom, ye view,
Ye too must hence away.

Man may survive the morn of spring,
And summer's genial sky;
But autumn's chills, and winter bring
The hour, when all must die.

E. J.

For the Gospel Messenger.

THE SABBATH IN SPRING.

A FRAGMENT.

How sweet the Sabbath in the smiles of
Spring!

Eden revives around, and in its bloom
(As when it came from its Creator's hand)
The soul of man through the Redeemer's
grace,
Still holds high converse with th' immortal
God—

Blends its rapt songs with seraphs glow-
ing hymns—

Bathes in the glory from the throne of
light—

Basks in the beams of th' eternal Son—
And gliding from the confines of the
earth,

Places its hopes, its joys, its bliss, in
Heav'n. HEBRON.

THE MOLEHILL.

[Taken from a beautiful Poem, much too long for us
to publish the whole.]

TELL me, thou Dust beneath my feet,
Thou Dust, that once hadst breath;
Tell me, how many mortals meet
In this small hill of death.

The Mole, that digs with curious toil
Her subterranean bed,
Thinks not she ploughs a human soil,
And delves among the dead.

Yet ah! where'er she turns the ground,
Their ashes still I see,
For every atom of this mound
Was once alive, like me.

Like me, those elder-born of clay
Awhile enjoy'd the light;
They labour'd through their little day,
And went to rest at night.

My night is coming on apace,
And soon, as seasons roll,
My dust, like theirs, shall mark the place
That hides the mining Mole.

Far in the regions of the morn,
The rising sun surveys
Palmyra's palaces forlorn,
Unveiling in his rays.

The Spirits of the desert dwell,
Where eastern grandeur shone;
And vultures scream, hyænas yell,
Where Beauty held her throne.

In wild magnificent decay
The palsied fabrics frown,
For storms have rent their strength away,
Till breezes rock them down.

There oft the pilgrim, as he stands,
Sees, from the broken wall,
The shadow tottering on the sands,
Ere the loose fragment fall.

Destruction joys, amid those scenes,
To watch the sport of Fate,
While Time between the pillars leans
And bows them with his weight.

But towers and temples, crush'd by time,
Stupendous wrecks! appear
To me less mournfully sublime,
Than the poor Molehills here.

Thro' all this hillock's crumbling mould,
Once the warm life-blood ran:
—Man! thy own ruins here behold!
Behold *thy* ruins, Man!

Methinks the dust yet heaves with breath;
I feel the pulses beat:
O, in this little hill of death,
How many mortals meet!

Miscellaneous Intelligence.

Medical College of South-Carolina. The Lectures in this Institution commenced on Monday, the 8th of November, 1824, in the following order:

Monday; On the Institutes and Practice of Physic, by Samuel Henry Dickson, M. D.

Tuesday; On *Materia Medica*, by Henry R. Frost, M. D.

Wednesday; On the Principles and Practice of Obstetrics, by Thomas G. Prioleau, M. D.

Thursday; On Surgery, by James Ramsay, M. D.

Friday; On Anatomy, by John Edwards Holbrook, M. D.

Saturday; On Chemistry and Pharmacy, by Edmund Ravenel, M. D.

The Lectures on Natural History and Botany, by Stephen Elliott, LL. D. will commence early in January.

The institution of a Medical College in Charleston, is an interesting epoch in the history of Carolina; and we most sincerely hope it will receive the patronage it so well deserves. Independently of professional students in the Southern States, who, we presume, will find it to accord with their interest and convenience to attend, we think there are gentlemen of leisure, possessing a taste for scientific pursuits, who will be pleased with the opportunity, which these Lectures afford, of acquiring an experimental knowledge of some highly interesting and useful branches of physical science.

We are much gratified to understand, that the Lectures are spoken of as highly honourable to the learning and industry of the Professors. We most cordially wish them success.

Charleston College. The commencement of a Medical College in this city, reminds us, that we have not noticed the re-organization of

another Institution, of great importance to our citizens. The CHARLESTON COLLEGE has recommenced its operations; and in the ensuing year will proceed under an enlarged and efficient system, and with very flattering prospects of usefulness and success.

Our State College will, we trust, always be so governed and conducted as to command the confidence and support of the inhabitants of all parts of the state alike: but to many inhabitants of this city, who either are unable, or from a well founded apprehension of the dangers of some years' absence from their native climate, are indisposed to remove their children from home, for the purposes of education, it is matter of congratulation that the prospect is now opening to them, of having *this* entirely conducted under their own immediate care and inspection. We therefore think, that the Board of Trustees deserve the thanks of our community, for the re-establishment of the College, and for their unremitted, and disinterested attention to the interests of this important institution.

We learn, that the Rev. Jasper Adams, lately Professor of Mathematics and Natural Philosophy in Brown University, R. I. has been elected by the Trustees Principal of Charleston College, and Professor of Natural Philosophy and the Belles Lettres; and that by the death of the Rev. Mr. Gilbert, Professor of Mathematics, the business of the mathematical department of the institution has also been assigned to Mr. Adams. Mr. W. E. Bailey, Latin Master of the Grammar School, - is Professor of Languages; and the Rev. John Dickson, Greek Master of the Grammar School, is Professor of Moral Philosophy.

WE are much gratified to see, by the *British Critic*, that the Rev. E. Berens has ready for publication in London, a Selection from the Ser-

mons of the late Right Rev. Theodore Dehon, D. D. Bishop of the Protestant Episcopal Church in the Diocese of South-Carolina, for Young Persons in the higher and middle classes of Society, in one vol. 12mo. To which will be prefixed a sketch of the Bishop's Life; also some account of the origin and present circumstances of the Episcopal Church in the United States of North America.

Charities of England. It appears from a statement made by the Commissioners of Charities to the Secretary of State, which has just been laid before the House of Commons, that the number and income of the charities they have investigated in 28 cities and counties, are as follows:

Total number, including chartered companies and general charities,	10,736
Number of the above, the income of which exceeds not 2 <i>l</i>	3,670
Above 2 <i>l</i> . and not exceeding 5 <i>l</i>	2,265
Above 5 <i>l</i> . and not exceeding 10 <i>l</i>	1,045
Income from rents, £216,157 19 6	
— from rent	
charges, 23,048 8 3	
— from other sources, 83,503 0 1	

Total income £322,709 7 10
[Equal to \$1,432,829 57.]

Christ. Obs.

American Literature. No less than nine editions of Dr. Dwight's Theology have been published in Great Britain since 1820; viz. 5 octavo editions, of which 2 were independent stereotype editions, and 3 were printed in the common way; 1 quarto edition, stereotype; 1 duodecimo, stereotype; 1 abridgment of the work; and 1 volume of extracts, under the title of "Beauties of Dwight." All these were published in less than

four years after the first copy of the work was received in England. *N. Y. Obser.*

OBITUARY NOTICES.

THE REV. JOSEPH MORGAN GILBERT, whose death it was our melancholy office to record in the last number of the Gospel Messenger, was born in the town of Hampden, in the state of Connecticut, on the 16th of May, 1795. Under what circumstances, or where, his early education was conducted, we are not informed; but when of an age to be in immediate preparation for college, he was happy enough to engage the peculiar kindness and friendship of the Rev. Mr. Plumb, minister of the Episcopal Church at East Haven. In the family of this worthy clergyman, he spent much of his time; and under his auspices, and with the best assistance which circumstances enabled him to give, prepared himself for an admission into college. It is worthy of mention as a circumstance honourable to his memory, that he accomplished this object of a pure and praiseworthy ambition, by exertions which entirely exempted his father from expense, and was ready for matriculation under honourable circumstances at Yale, before it was known by his relatives, that he had such an object in contemplation. He entered a Freshman at this college in 1814. During his college life, nothing is known of him, that is not in perfect correspondence with the experience which has been had of him as a member of this diocese. He was as a student, diligent, amiable, and although honourably ambitious of success, invariably modest and unassuming. The rank he always held in his class was among the foremost in excellence and favour. In 1818 he took the degree of Bachelor of Arts, on which occasion one of the first honours of the public exercises, was assigned him, in consideration chiefly of his distinguishing success in mathematics. During his senior year he prosecuted with pious industry and zeal, his preparation for the ministry, and on the 3d of June, 1819, was admitted to Deacon's Orders, by Bishop Hobart, of New-York, then charged with the vacant Diocese of Connecticut. Immediately after his ordination, flattering proposals were made to him, to become minister of the Church at Pittsburg, in Pennsylvania, which, for what reasons we know not, he declined. In the autumn of the same year, in consequence of the resignation by the Rev. Mr. Osborne, of the Rectorship of the Episcopal Church on the island of Edisto in this diocese, Mr.

G. was invited by Bishop Bowen, whom the vestry of that church had requested to supply them with a minister, to that situation. He served the congregation there, with exemplary fidelity, the beloved pastor of an affectionate and admiring flock, until the summer of 1822, when he accepted the charge of Grace Church, Sullivan's Island, and in the winter following received, in addition to it, an appointment to the Rectorship of St. Andrew's Parish. Having, in consequence of the dissolution of the congregation of the church on Sullivan's Island, in winter, and the smallness of that of St. Andrew's not making a residence in it either obligatory or convenient, much of his time unoccupied with ministerial duties, Mr. G. was encouraged by many equally desirous to promote his welfare and usefulness, to enter on the charge of a select classical school in this city. Having conducted this with faithfulness and ability until December, 1822, he became one of the teachers of a grammar school instituted by the Trustees of Charleston College under their auspices; and, subsequently, Professor of Mathematics in the College. He performed his arduous duties here with unwearied patience; and in a manner which made him master of the affections of his pupils. On the appearance of the malignant disease, which has by many years experience, so reasonably become the dread of strangers sojourning in our climate, Mr. G. removed with the ready consent of the Trustees of the College in August last, to Sullivan's Island, until the late melancholy season, the safe resort of all, as well for health as recreation. There he combined the duties of his pastoral function with those of the instructor of such of the pupils of the seminary, of which, in the city, he was an officer, as fled, like himself, from the dangers of the season thither; and was, in the assiduous discharge of both, arrested by the disease to which so many others were victims; and on the 27th of October, when the hope of his safety was high, and happy and grateful in his own mind, and among his friends, he was numbered with the dead. We mourn in him one in whom we had seen qualities the most attractive, and resources for honourable service to the church and to the community, of no common kind. As a minister of God, they who had experience of him, will not easily forget him. His memorial is in their hearts; and we trust it is on high among the saints in light for ever.

We should have mentioned that Mr. G. was admitted to Priest's Orders by Bishop

Bowen, April 19th, 1820, in the church of his own parish, on Edisto Island.

DIED, on Monday, Sept. 30, 1824, at Skaneateles, state of New-York, the Rev. James Lawrence Yvonne, A. M. in the 22d year of his age. He received his theological education in the General Seminary, and was ordained a Deacon, on the first of August last. His deep piety, and high attainments in theology and general literature, were viewed by his friends as presages of great usefulness to the church. But God, in his wisdom, has appointed it otherwise.

DIED, in Agelica, Alleghany County, New-York, the Rev. Caleb Hopkins, aged 69 years.

EPISCOPAL ACTS.

ORDINATION.

By the Right Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church in South-Carolina. On Sunday, the 14th Nov. 1824, in St. Michael's Church, Charleston, Mr. Charles Pinckney Elliott, was admitted to the Holy Order of Deacons.

CONFIRMATION.

By the Right Rev. Dr. Bowen, Bishop of the P. E. C. in South-Carolina. On Wednesday, the 17th Nov. 1824, the Apostolic Rite of Confirmation was administered to 19 persons, in St. Michael's Church, Charleston. See page 287.

CONSECRATION.

By the Right Rev. Dr. White, Bishop of the P. E. C. in Pennsylvania. On Saturday, the 24th Oct. 1824, the P. E. C. in Lewistown, Pennsylvania, was consecrated to the Christian worship of Almighty God.

CALENDAR

FOR DECEMBER, 1824.

- 5. Second Sunday in Advent.
- 12. Third Sunday in Advent.
- 15.)
- 17.) Ember Days.
- 18.)
- 19. Fourth Sunday in Advent.
- 21. St. Thomas the Apostle.
- 25. Christmas Day.
- 26. Sunday after Christmas, and St. Stephen's Day.
- 27. St. John the Evangelist.
- 28. The Innocents' Day.

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